

The Moslem women make triangular aprons, worn by men over the suspen-  
sorium. The women meet suitors with grace and coquetry, in spite of the lack of clothing.<sup>1</sup> The Mashukalumbe wear no dress, but the women wear little iron bells on a strap around the waist.<sup>2</sup> The women of the Longos near Foweira wear anklets, waistbands, and bracelets of beads, but nothing else.<sup>3</sup> The Herero have a horror of the nudity of adults.<sup>4</sup> The Tasmanians wore no dress but decorated themselves with feathers, flowers, etc.<sup>5</sup> Papuans on the Fly River fasten things through the nose and hang objects around the neck. Some wear a pubic shell, but most have not even that.<sup>6</sup> On the island of New Britain both sexes are unclothed, although tapa cloth in very beautiful patterns is made on the island for other purposes.<sup>7</sup> On the Banks Islands the men wear nothing, although they formerly made very beautiful dresses which were worn in the dance.<sup>8</sup> Some of the Indians on the Shingu wear necklaces and ear pendants, but nothing else.<sup>9</sup>

463. The evolution of dress. The above-mentioned girdle with objects "hanging from it turned from an ornament into a garment when it became a kilt of fringed grass or leather. Arab women wore the girdle of thongs with lappets until it was superseded by a kilt of leather cut into a fringe. The primitive apron of the ancient Egyptians was continued underneath the later more elaborate dress. The ancient primitive dress got a sacred character and was worn by everybody, whatever else he wore. It was worn by girls, by women monthly, and also, " it is said, by worshipers at the Caaba." Then the ancient thongs and lappets got the character of amulets.<sup>10</sup> In some Papuan tribes those who had learned all the religious secrets were allowed to wear the girdle as a sign of honor and dignity.<sup>11</sup> Sometimes a skin or mat is worn hanging from the waist behind. It really is worn to be sat upon, upon occasion. Nothing else is worn.<sup>12</sup> In this case, and in some of those mentioned above from Central Africa, a consciousness is sometimes manifested that there is something to conceal, and a posture or mode of walking is adopted which accomplishes the concealment. Amongst the Ja-luo (northeast corner of Lake Victoria) both sexes when unmarried go naked. A man, when he is a father, wears a cape of goatskin " inadequate for decency." Married women wear only a " tail of strings behind." <sup>13</sup> The Nandi wear clothing " only

for warmth or

<sup>1</sup> *Globus*, LXXXV, 73, 311.

« JAI, XXI, 200.

<sup>2</sup> Holub, *Siebe?ijahre in Siid-Afr.*, II, 293, <sup>7</sup> *BerL Mus.*, 1885, 60.

<sup>3</sup> Wilson and Felkin, *Uganda and Sudan*, II, 53.

<sup>4</sup> Ratzel, *Hist. of Mankind*, II, 469. <sup>8</sup> Codrington, *Melanesians*, 321.

<sup>5</sup> Ling Roth, *Tasmanians*, 21, 144. <sup>9</sup> *BerL Mus.*, 1888, 193.

<sup>10</sup> W. R. Smith, *Relig. of Semites*, 437. Whatever the purpose of the  
the loin cloth  
of the ancient Egyptians may have been, it cannot have been  
decency. The  
monuments show men at work with the loin cloth turned  
hinside foremost as if  
to save it from wear (Meyer, *Egypt*, II, 116).

, <sup>11</sup> *Globtts*, LXXVIII, 5. <sup>12</sup> Brunache, *Afr. Cent.*, 207.

<sup>13</sup> Johnston, *Uganda Protect.*, 781.